MUTINY

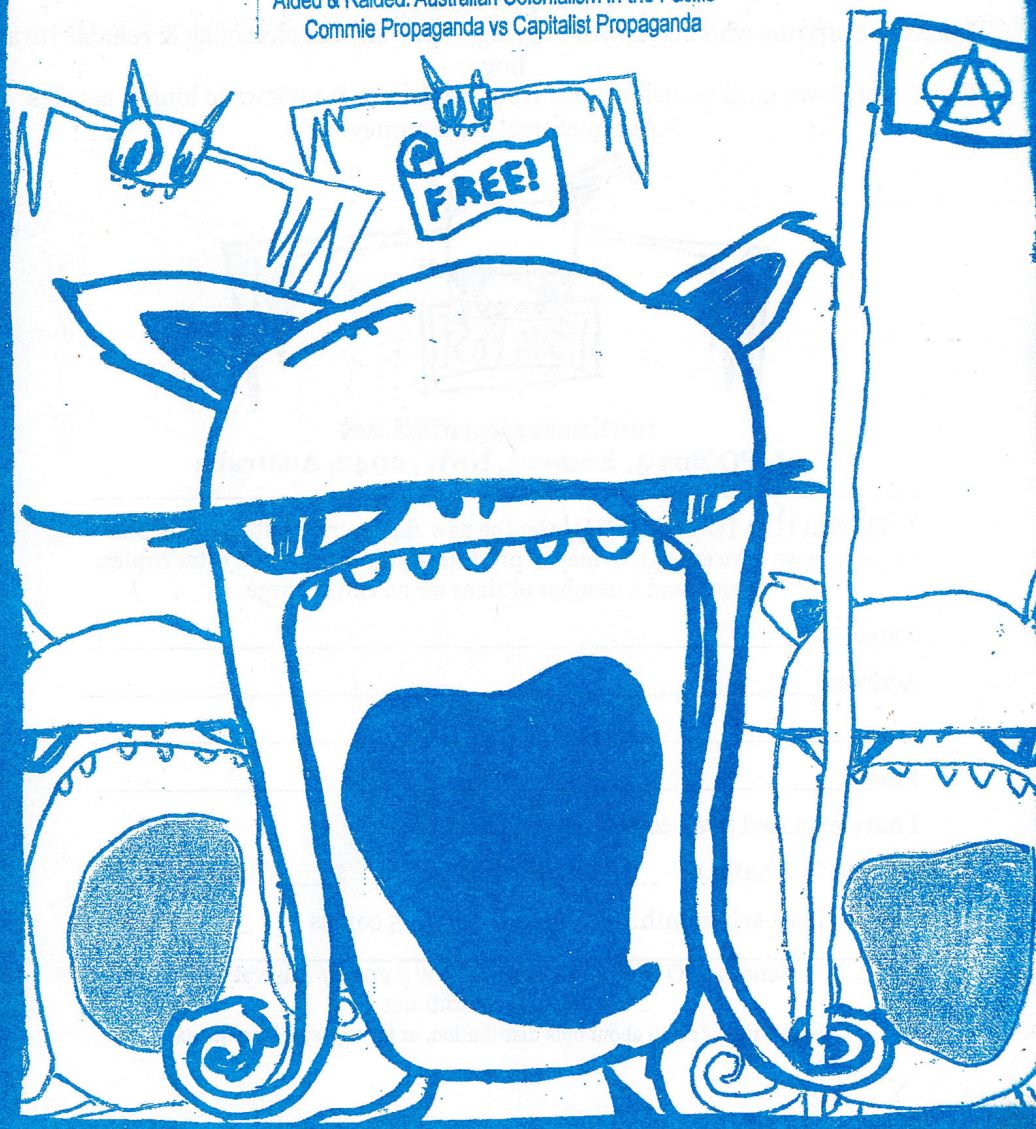
A PAPER OF ANARCHISTIC IDEAS & ACTIONS

NUMBER 12 MARCH 2007

Fuck off Gay Nationalists

Aided & Raided: Australian Colonialism in the Pacific

Commie Propaganda vs Capitalist Propaganda



Mutiny began as a group exploring different ways to resist war at home & abroad. We started a monthly zine to explore different avenues of resistance. We know there are lots of radical ideas around & we want people to write about their experiences & opinions. The Mutiny collective is meeting regularly again: we're looking at Australian imperialism & avenues of resistance in the Pacific region. Contact us if you're interested.

(The mutiny collective does not necessarily agree with all the opinions of the writers. Writers do not necessarily agree with all the opinions of the mutiny collective. The mutiny collective does not necessarily agree with all the opinions of the mutiny collective.)

love from your editors: Graf Cat, Marshall Cinque, Princess Mob, Angry Nerd, Dumpstered Twin, Vikram, Revolting Little Grrrl & Huevo Podrido.

cover pics by Bugz

Thanks to everyone who helps with copying, especially the charming & reliable jura boy.

Every month we need contributions, from brief news & reviews to longer articles. And pictures! And money!

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Dear reader, we really did recieve this letter. We have no idea how genuine it is. But as it literally made one editor fall on the floor laughing we thought we'd share it with you.
Love, Comrade Mutiny

Dear Friends,
I am taking the time to handwrite this letter to you in praise of your magazine and to tell you that you are worthy be made honorary members of the great Chinese Communist Party. Your names are now registered in Beijing with the central bureau of communist patriots. Your magazine will help the cause of our bid to raise the flag of Chinese Communism in Australia and the world for that matter. In the future we hope to have you come to China on a promotion trip and the use of your Mutiny magazine would be a wonderful platform. You at Mutiny the staff have truly embraced the meaning of the Communist cause and we invite you to attend our meetings at 10 Dixon Street on Communist Party headquarters in Sydney. We have many agents here and now you are included.

Thanking you for your time,
Comrade May Ling Wong

brief news

TJ Hickey Memorial Rally, Redfern, 14 February

On Valentine's Day every year since 2004 a rally and march has been held in Redfern to mark the anniversary of the day TJ Hickey was killed by police. Having attended the rally each year, it was particularly noticeable how in 2007 there seemed to be a slightly different element at play. While the format was much the same as previous years – a number of speakers at the fence on which TJ died, followed by a march into Redfern with more speakers, before ending up at The Block – a far greater sentiment of outright hostility towards police existed this year in the speeches, chants and general mood of the crowd.

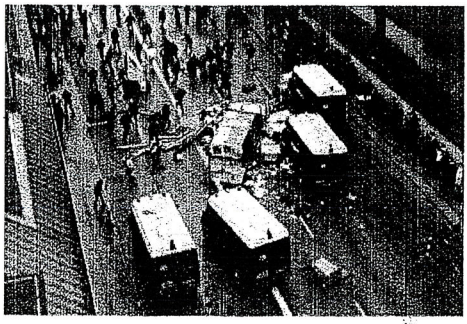
Not that there hadn't been anger towards police previously. Just that it always tended to be tinged with a conciliatory tone, a call for 'good' coppers to expose and reject the bad coppers, not to let a few bad apples spoil the entire barrel. This year the feeling was more like if the majority are already bad apples and the fungus is spreading, we should just throw the whole damn lot out.

Gail Hickey's speech early at the fence was bristling with a determination to see some change come from the death of her son, whereas Ray Jackson's understated drawl served to emphasise the point as he described a litany of abuse and brutality by police against Koori people. The depth of anti-police sentiment was heightened by the presence of folk from a variety of places such as western NSW and Aurukun in far north Queensland, with their own stories of Aboriginal people, often kids, brutalised by police.

The ongoing saga following the death of Mulrunji Domadgee in a police cell on Palm Island in 2005, with no consequences as yet for the pig responsible, was an additional source of frustration and anger. This came closest to boiling over as we moved from the old Redfern police station to the new monolith in the TNT towers. At this point a section of the crowd rushed away from where the speakers were to directly confront police at the entrance of the station. The coppers here were treated to well deserved verbal barrage but there was clearly a concern from others about the risk of retribution, so the rally regrouped and headed down to the block to chill out with a barbeque.

Copenhagen, Denmark

Danish Police have raided a historic squat in Copenhagen, turning 35 residents into the streets and seizing a building renowned as being a hub of activity for local youth and left-wing activists. The Ungdomshuset or Youth House had been in operation since 1982 and housed many young citizens of Denmark without access to affordable housing.



The building which was originally constructed as a theatre for the labour movement and saw the founding of the Danish Trade Union and Feminist Movements of the 20th Century was sold by the city to a fundamentalist Christian group 6 years ago.

So-called "Anti Terror" police were lowered onto the roof by a police helicopter and entered the building at 7am. Police then proceeded to evict the residents. Riot Cops sealed off the surrounding streets and fired tear gas canisters into the Youth House clearing the squatters from the property.

That evening, a crowd of more than 1000 squatters, local residents and activists blocked off major roads in Copenhagen and constructed barricades from flaming garbage dumpsters. The protestors resisted the police action by attacking the Riot Squad with molotov cocktails, fireworks and bricks. 250 people were detained just on the first night of rioting, with a total of more than 600 people arrested after two further nights of resistance. Typical charges were for assaulting police or trespass.

In the following week demolition crews began tearing down the historic building. Workers, heavily protected by the arm of the state in the form of yet more Riot cops, masked their faces in order to conceal their identities. The construction company responsible for the demolition (3x34) has had two of its trucks torched outside its main office. In response, the company posted on its website that it was discontinuing work on the site.

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GRAND OPENING
FOOD! FESTIVITIES! BOOKS!
Friday March 30
.....6.30 pm.....
& while we get ready for that, there's a
FILM NIGHT
6pm wed 21 march
THE MIAMI MODEL: a doco about FTAA protests in 2003 & an insight into police tactics
$5 donation

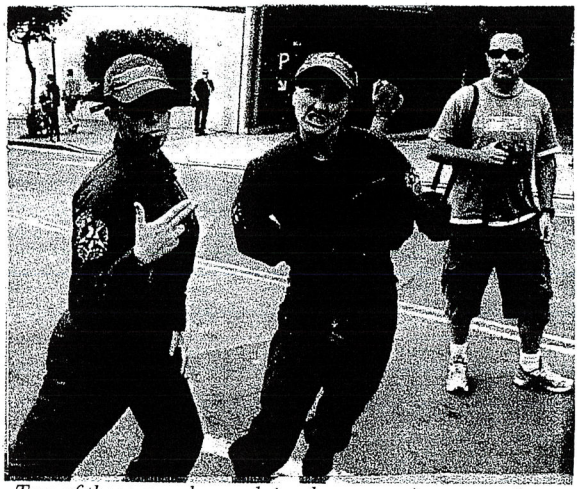
Protests against Dick Cheney, Sydney, 22 & 23 March

Thursday: Maybe three hundred people and at least as many cops gathered at Town Hall Square Thursday evening in response to the arrival of US Vice-President Dick Cheney. In a positive move, after the speeches the crowd voted unanimously to challenge the police and try to walk on the road.

Some of the arguments made for this were somewhat legalistic: that as a Notion of Intent to march had been lodged, the police could only deny permission by challenging the organisers in court – not by citing 'traffic issues' at the last minute as they did. Despite this seeming faith in the law speakers also presented a realistic assessment of the risk of arrest and other trouble if we tried to march. That a group of people far broader that your usual ratbags all supported civil disobedience was encouraging.

Less encouraging was the fact that the attempt to push through police lines was pretty much a schemozzle. Many people were kneed, hit, choked, thrown to the ground and otherwise injured. About ten people were arrested, including a passer-by who allegedly stopped to abuse police. One arrestee wasn't released until after midnight, as he was taken to hospital to treat suspected concussion. After the arrests the remainder of the march walked on the footpath to the US consulate.

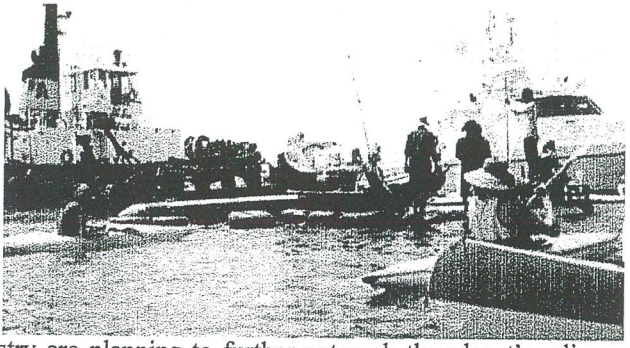
Friday: After a long evening outside Surry Hills police station we were up stupidly early to protest outside the Shangri La Hotel where Cheney was scheduled to speak at 9. The crowd was a lot smaller and clearly not in a position to make any trouble. Despite this we got to see the water cannon and snatch squads of riot cops ran in to arrest two members of the Tranny Cop Dance Troupe: for the hilariously ludicrous charge of impersonating police. Two other people were also arrested during this, one for the less hilariously ludicrous trifecta of hinder, resist and assault police. The whole thing seemed to be a training exercise for the new Public Order and Riot Squad (and their plain-clothed friends) with us in the genuinely scary position of being the tackling bags.



Two of these people are doing humorous impersonations of cops. The third is an undercover cop. I was going to write something else here but reconsidered the legal consequences.

The rally walked all the way to the Surry Hills cop shop, where there were some better-than-usual impromptu speeches by people who didn't normally pick up the megaphone and a couple of games of charades until most people left a small group to the endless waiting for our friends to be released.

Newcastle
February 10



Such massive change is needed to avert globally devastating climate chaos, and in such a short amount of time, that it's easy to feel on the verge of despair. In Newcastle - the planet's largest exporter of coal - it can feel particularly hopeless. Government and industry are planning to further entrench the planet's reliance on fossil fuels by doubling the coal output over the next few years. This plan includes 11 new open-cut coal mines in the state: the greenhouse equivalent of doubling NSW's total emissions from every source.

At 'The People's Occupation', however, it wasn't difficult to feel some hope. Over 500 people came out on the beautiful sunny day it was, to play their part in an historic, emerging social movement, to oppose the expansion of the NSW coal industry. Support from activists from Sydney, the Blue Mountains and a few from further afield was strong; and the Newcastle activist community was out in force. But the mood of the day was not of a fringe opposition, but of a genuine diversity, of the real-deal community resistance to this pathological earth-molesting greed.

At least 200 people made it to the shipping channel (while the others cheered from the beach) in tinnies, zodiacs, kayaks and canoes, floating free in old car tire inner tubes, on surfboards, surf-skis, a paddle-boat, an inflatable dinosaur, a pirate ship, and quite a few swimming unaided. A 6 metre long, two metre high floating banner declared 'Stop: No New Coal Loader". There were even three vessels full of cops (who would've thought they cared so much?).

We occupied the shipping lane with delightful chaos for a bit over an hour, skirmishing with the Marine Operations Support Team (Moisties) and preventing a fully laden coal ship from leaving its berth. The flotilla was finally broken by the arrival of what was believed to be a grain ship, though we later discovered it was actually a woodchip ship (cunning bastards).

I heard a comment later about the unfortunate compliance of the protestors- that the ship was able to make its way through (even though it wasn't coal). In sentiment I agree and I hope that some time in the near future it will be a more disobedient and concerted mass blockade. But the happy reality is, 200 people were participating in mass civil disobedience, involved in a confrontational situation with aquatic riot cops, and deliberately contributing to the economic disruption of the state's biggest export earner. In the context of our apathetic society I found it a greatly encouraging experience, and from all reports it was an empowering experience for old and new direct actionists. Also, it was certainly the most recreational day of civil disobedience I've ever participated in!

FUck OFF Gay nationaLISTs

by REVOLTing Grrrl

Oh how the ever-increasing corporate nature of the Mardi Gras makes me wanna vomit. I didn't really think it could get any worse, with all the cops and floats such as ANZ marching in the parade, but oh how I was wrong! What's with all the pink Australian flags, yo? Are we suddenly facing a new rise of gay nationalists in Australia?

In the age of globalised capital and the 'war on terror', war has evolved to become not just a war against nation states, but a constant state of war that entails conflict between 'good' and 'evil', or the Western capitalist world and that of Islam. The rhetoric of the 'war on terror' and the subsequent construction of this binary of 'good' and 'evil', or 'us' and 'them' has meant that the ruling class has scrambled to reinforce nationalism in order to construct the framework for these binaries. As it is through the ideology of nationalism that a clear divide between 'us' and 'them' can be constructed. A far more useful consequence of nationalism for the ruling elite of a nation, is that the people of a nation become ready to fight, kill and die for some supposed 'national interest'. Of course this interest is nothing more than that of the ruling elite, who stand behind the symbol of the flag and use this as a tool to falsely unite classes within a nation.

In Australia, since September 11, we've been bombarded with Howard's ideas of so called 'Australian values', of which serve to reinforce nationalism and fuel racist (supposed) divides between white folk and non-white folk. The 2005 Cronulla riots, in which white Australian youths donned flags and chanted slogans such as "Lebs go home", were an explosion of the racism that the ruling class is employing to justify imperial ambitions under the guise of the 'war on terror'.

Indeed, the use of the flag has grown considerably in the last few years with many nationalists coming out in force attaching the Australian flag to their cars or hanging them in the windows of their homes [and no it ain't just about football anymore]. This, seemingly increasing level of nationalism in our society has created a climate in which any form of nationalism has become overtly racist. This is not to say that nationalism has never been racist, as indeed it always has: what it means is that in the current political climate, acts such as displaying the Australian flag, are not just about patriotism, but rather they are explicitly racist.

Now it seems as though the gays want their own piece of the rampant nationalism and racism – and a pink one at that. Could these pink Australian flags be some weird and twisted extension of pink dollar gay culture, through which by making the flag some how 'more gay', nationalism and racism is supposed to be more appealing to the homos? Or maybe the producers of the flags thought that by getting the gays to jump on the racist bandwagon of the nationalist right, the gays might then find themselves somehow closer to the level of assimilation into capitalist society that they so desire?

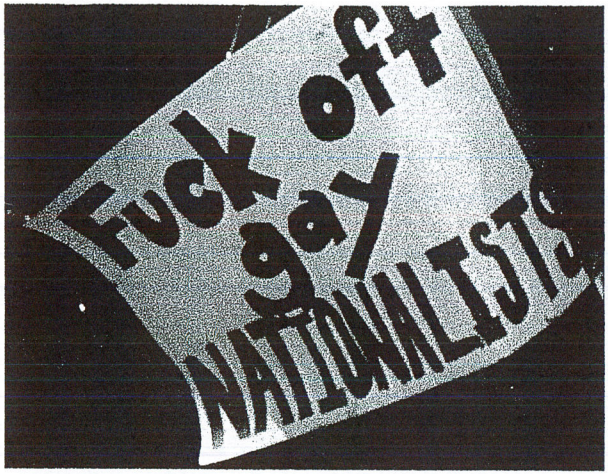
In a number of discussions I had with others about the pink flag, some tried to make the

argument that Howard would be mortified at the use of the flag in such a way. However, by creating a pink version of the flag it does not in any way have the power to subvert nationalism or 'stick it to the homophobes' (although I'm sure they wouldn't be entirely comfortable with the new gay flag). Rather, it simply reinforces the current racist and nationalist climate and extends it, so that gay pride is apparently now equivalent to nationalist pride. If this is actually the case, then these flags are clearly representative of the increasingly declining radical nature of queer organising.

What did ever happened to radical queer organising? Indeed, the Mardi Gras these days is a long way from its political and protest origins, which extend all the way back to the Stonewall riots. Is the Mardi Gras today a colourful and glittery display of how capitalist society has grown to tolerate homosexuality? I think not. What it is definitely indicative of is the desire of many sections of the GLBTI/queer 'community' to assimilate into the current society. Vomit. Assimilation sure ain't no liberation and I don't want no tolerance I want a fucking revolution.

Maybe gay nationalism isn't so shocking considering the number of hetero-gays scrambling to get access to same-sex adoption and same-sex marriage. Now don't get me wrong, at least the politic behind these campaigns is anti-homophobic, but I still fail to see how assimilation into such pathetic family values will ever liberate us queers. No, the institution of marriage, one that is so vital for the functioning of capitalism, cannot be subverted by the gays. There's just no radical potential in gay marriage – and gaining access to such an institution is not a step forward in the struggle for queer liberation. I mean really what relevance does marriage have for queers who don't fit the monogamous, 2-person mould? Or for queer youth who've been kicked out of home by homophobic parents and forced to live on the streets? Or for queers that are the victims of hate violence, speech and intimidation, especially trans folk? That's right – nothing.

Indeed, it seems that many areas of the queer struggle these days seem to be trekking down the assimilation path. The problem with this choice of direction is that you won't find queer liberation at the end. Marriage and the family are oppressive institutions of capitalism, and buying into these is in fact a detriment to the queer struggle. As is falling into the nationalist and racist agenda of the ruling elite. What's more, gay nationalism just seems to be far creepier than plain old nationalism and the flag will never be more than just a symbol of the oppressive ruling elite, whatever colour it is.



Aided & Raided: Australian

This is the first half of a speech the Mutiny collective prepared as a presentation to a recent anti-war conference. It was an exercise in writing collectively and sharing some of our research into Australian affairs in the Pacific. The second half will be printed in an upcoming issue. The Mutiny collective meets regularly; contact us through the address in the zine if you're interested.

Today we are talking about Australian imperialism and militarism in the Pacific. In the details of Australia's role in the Pacific lie the most revealing instances of how the 'war on terror' has become a much wider justification for a shift from 'defence' to a more proactive and aggressive form of 'security'. If the Labor party get to power, Rudd has talked of withdrawing troops from Iraq- in order to concentrate forces in the Pacific region. This would not be a victory for the anti-war movement.

This shift has important consequences, in that defence refers to maintaining some pre-existing order, whereas security supposedly justifies pre-emptive strikes and preventative wars to establish some form of 'order', or a false form of 'democracy'. Furthermore, security requires actively shaping the environment through military and/ or police activity and paving the way for creating more favourable (ie neoliberal) economic conditions.

The rhetoric of 'failed states' and 'nation-building' is an attempt to justify pre-emptive military and/or police invasions – all under the guise of establishing some form of 'order' in the Pacific. Sound familiar? The 'failed state' and 'security' rhetoric that is being employed by the Australian government to describe and justify its 'humanitarian interventions' in the Pacific, is indeed, the very same imperialist rhetoric that the US is using in Iraq and Afghanistan, and more broadly, the war on terror.

Australia's 2003 decision to lead a regional intervention into the Solomon Islands marked a dramatic change in Australian policy, towards the Solomons in particular and more generally the Pacific Islands region. The intervention demonstrates Australia's willingness to play a more assertive role in the domestic affairs of island countries, reflecting the much more fundamental change in global security policies following September 11, 2001.

The 2003 intervention into the Solomons was in the form of the Australian-led Regional Assistance Mission to Solomon Islands [RAMSI] a mission that emphasised a blurring between the internal and external in Australia's

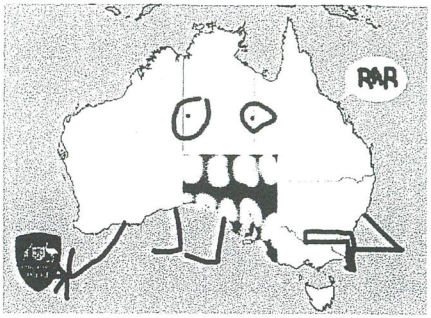
defence and security policies. The deployment of Australian police to the Solomons under RAMSI in turn suggested a blurring of lines between military occupation – more typically viewed as an act of imperialist aggression – and domestic policing. However the role of the police in the Solomons under RAMSI is definitely closer to that of an occupying force – all Australian Federal Police officers there are immune to prosecution under Solomons' law whether on or off duty.

Whilst these policies reek of colonialism, many argue that whilst there are obvious efforts at social and economic control taking place, what we are witnessing is still very different to "proper" or "formal" colonialism – the kind of colonialism that involves a population moving in and taking over, like the kind that sees the white domination of Australia. It's undeniable that globalisation has changed the operations of imperialist states. This is due in large part to the resistances mounted by colonised peoples, and also by the changes that economic liberalism has itself wrought. There are also different techniques that are currently used to colonise economies and societies that have only come about with the advent of post-colonialism, such as the use of multilateral debt and bilateral aid as coercive tools.

There is no such thing as a benevolent act of aid giving, at least not within neo-liberalism. There is instead a term that exists to describe Australia's form of aid giving: 'boomerang aid'. For example: of the $250 million spent on Operation Helpim Fren in the Solomon Islands, half goes back to the Australian Federal Police for its operations there. Another $50 million ends up with the Australian, Packer-owned company GRM Interational. GRM has secured its contracts through AusAID and they include a $15 million one for the running of prisons in the Solomons. Further GRM contracts through AusAID directly involve them in the writing of legislation by Solomon Islands' government departments. Here GRM play the role of financial consultants and advisors for government policy.

However, to just write off Australian government policy around aid to the influence of corporate greed is far too simplistic. Australia's aid program in the Pacific exists on the explicit basis of intervention into and management of policy-making government departments – here it is crucial to note that the interim Finance Minister in the Solomon Islands is an Australian. This undermining of national sovereignty is justified by the rhetoric around 'good governance' – a paternalistic and implied accusation from Australia that the people of Pacific nations are not capable of taking care of their own affairs. The reality is that Australia uses rhetoric such as this and that of the 'failed state' to further its own interests.

This is where the neo-liberal need for stability and security to create a suitable environment for investment tie in with the 'War on Terror' and how Australia enacts its aid program. This is most accurately depicted through the example of Papua New Guinea. Here, the 8 largest recipients of AusAID money are all Australian companies. They are engaged in $525m of the total $728m AusAID contracts in PNG. The recently signed Enhanced Cooperation Program (ECP) between the Australian and PNG governments has put further increased ties



on Australia's aid to PNG. A Human Rights Watch report stated that this agreement came about because of concerns that PNG was a weak link in Australia's anti-terrorism strategy. The program was originally scheduled to run from 2004-2009 and to be worth $906m but will likely be extended. One contract that came out of the ECP was a $150m contract to an Australian company ACIL to reform PNG's law and justice sector. An implicit demand in this reform is that PNG takes on an anti-terror stance that suits Australia. As Aidwatch has noted, despite being Australia's largest aid recipient since its independence, the standard of living in PNG has hardly improved. Rather than aid going towards things immediately necessary for the majority of PNG's population, such as medicine and infrastructure development Australian aid there is increasingly tied to its own neo-liberal and colonialist interests. One more example from East Timor: the government sought loans from Australia and the World Bank to assist with a domestic rice farming programme, to reduce the need for imports and lower the cost of this staple food. The loans were refused: money will only be lent for export-oriented agriculture. That is, for cash crops, not for food security.

These policies have been made explicit in the publication "Pacific 2020: Challenges and Opportunities for Growth" in which the Australian government brazenly constructs the island states of the Pacific as "problem children", suggesting that, without Australian intervention, these nations will become infamous "failed states" (thus requiring Australian military intervention – a barely concealed threat). The primary mode of intervention called for within "Pacific 2020" is economic – because in neo-liberal development language economic growth = social well-being and harmony, or, in this case, "prosperity", "security" and "freedom". This involves land reform (changing communal land holdings into free-hold); removal of tariffs and any other barriers to trade; privatisation of government-controlled industries; introduction of free-trade agreements and stronger governance. Just not too strong. And this is where Australia's aid program comes in: at any one time Australia has about 1800 aid contracts worth approximately 1 billion dollars. Most of this is spent in the Pacific, with nearly all projects concentrating on police, prisons, courts and so-called "public sector reform". Australia clearly plans to drag the Pacific states into its neo-liberal web willingly or by force.

It makes more sense then, rather than conceptualising Australia's policies in the Pacific as being distinct from formal colonialism, to recognise the continuum of engagement that exists, where the spectre of the carrot or the stick becomes accordingly more or less pronounced. At one end of the spectrum we have the idea (rather than the reality) of networked liberal democracy at its most benevolent – in the offer of willing inclusion, no-stings-attached; moving through the use of tied aid, through to engagement in Low Intensity Conflicts to full-blown colonialism/war. Australia seems to be occupying a number of these positions, depending on the situation, in order to achieve its end of social and economic control of the Pacific region.

COMMIE PROPAGANDA VS. CAPITALIST PROPAGANDA - IT'S ALL CRAP ANYWAY.

by Angry Nerd

I think it's important to talk about ads. They are such a big part of our landscape and they are impossible to ignore. The thing is I don't see them as something exterior; they are not painted in the background, over there, on that far wall. These days it is quite literal. In Wynyard station the other day some people were walking around with suits that made them into walking billboards. Imagine a big plank of wood tied to your back, but made of plastic and with a big ad on it. It was like the billboards multiplied into little billboards and started walking around amongst us. Some marketing jerk got a promotion. The ads molest our brains; when we see something our brain is processing it on many levels, forming meaning out of it whether we like it or not. Imagine if companies made little robots that touched our genitals as we walked down the street. The outrage! The thing is I think my mind is more important than my genitals and my mind is constantly being touched by ads. Get them out of our minds!

"How horrible is it in North Korea? How much propaganda and cultural control do Communist states pump out?"

There was something that bugged me for a long time about people from Australia saying that communist propaganda was really bad. It wasn't that I disagree; I do think it is crap. What bothers me is this: Why a critique of their propaganda and not ours? Sure on the surface the propaganda in our streets, on our screens, magazines, radio waves and board games seemingly have more variety than that seen in the 'communist' states but I think this variety is only superficial.

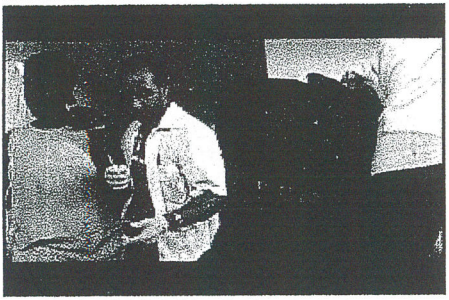
What do I mean? Well, let's say that underneath 'communist' state propaganda there is a message: "you are working class, we represent you and anything that is against us is against you" or something to that effect.

Then let's take a bit of a look at the propaganda in our world - what are the ads about? Buy this service, buy this commodity, we are a good company, you are lacking, we will fill the gap and so on. On the surface there may seem to be much variety. I walk to the train station. I see an ad for an internet auction site. An ad for ice cream. An ad for a car. An ad for a TV station. All different things, different people, different designs and different colours but what are they telling us about who we are and what our relationship is to the world? Where the 'communist' state ads say we are working class, the capitalist propaganda says "you are a consumer". There is still simply no ideological variety within each society. So in effect we are constantly being blasted with heavy monogamous ideological propaganda. They may be fighting amongst themselves for our choice, but the choice and variety is not in how we want to live; how we want to organise our own productive labour. As long as we live in the mode of worker/consumer we have some choice; the choice between one mass-produced commodity manufactured through a complex network of exploited workers or another mass-produced commodity made in a similar way. This is not the choice I want. I want to live without a boss; I also don't want to be a boss and our society leaves us no room for this. Before looking over to 'communist' states for a critique of homogenisation and control why not look just a little bit closer to home at what affects and shapes our own lives first because, frankly, the difference may not be as great as it may seem.

Reviews

Mountain of Light (movie)

People clapped at the end of Aidwatch's screening of Mountain of Light last December – an act I tend to consider entirely insane unless the filmmaker is present. Perhaps this has skewed my judgement somewhat, but it seems to me to be some kind of indicator of the general congratulatory mood of the audience. A crowd of maybe 80 people, made up largely of Cuban solidarity affiliates, were intent on exalting the Cuban government's programme of sending doctors to poverty-stricken areas to provide free health services.



It's not that I think it's a bad programme – rather, I think the film, which follows Cuban doctors through various countries, highlighted the importance of free, accessible health care, as well as the important role international solidarity can play in saving lives. It outlined the function of the project – which is to send Cuban doctors to poor and often remote areas, and then also to offer huge numbers of scholarships to locals of those areas to study medicine in Cuba before returning home to complete their internships in their own neighbourhoods. But it was also a cheesy piece of Cuban government propaganda, and as such in many ways raised more questions than it answered. Luckily (and also painfully), there was an open-mic session at the end, for such questions to be answered by those in the know – such as the Cuban Consul; Tim Anderson; and a doctor up the back who had worked with Cuban doctors in Timor Leste.

But the crowd, it seemed, weren't really interested in probing the (to me) more interesting questions raised by such a project, such as how the students/interns (who then become doctors) are to be paid once they return to their neighbourhoods – i.e. How the project is sustained; nor questions about whether this kind of project is just another form of benevolent neo-colonialism, winning the battle for "the hearts and minds" of people all over the world, given that it's a massive project with over 60 000 doctors in some 61 countries across the world. Or is it, despite its obvious role as a pubic relations initiative (which is, really, fair enough given the smear-campaign incited by the US), a generous act of solidarity – or a mix of both? Sadly, these were questions the crowd wasn't prepared to ask, or even to hear.

Cynical Smurf

The Evens (gig on Feb 28th)

The venue for this show immediately ensured that it would be a little different. The Glebe Town Hall is not ordinarily a place that bands play, but it was a continuation of singer Ian Mackaye's long-standing opposition to the connection between the alcohol industry and live music, i.e. that so many music venues were pubs. As a venue the Glebe Town Hall was rather like a school hall – large, sparse and a bit too well lit. Still there was a relaxed and fun atmosphere thanks largely to the two band members.

Having not really heard more than a few songs by The Evens before this gig, I have to admit that part of the interest for me was that they featured Ian Mackaye of Fugazi and Minor Threat. As it turned out, and to be

expected of a band with just drums and guitar, it was Amy Farina's drumming jumping from jittery beats to rolling rhythms that gave the songs the drive and depth. And nearly all these were very good songs. Farina also did a lot of the singing and melodically her voice really lifted Mackaye's. Still, it was a real kick to see Mackaye when he reverted to more intense punk stylings, all squirming around on his stool with his guitar. Their combined total was really intense and passionate.

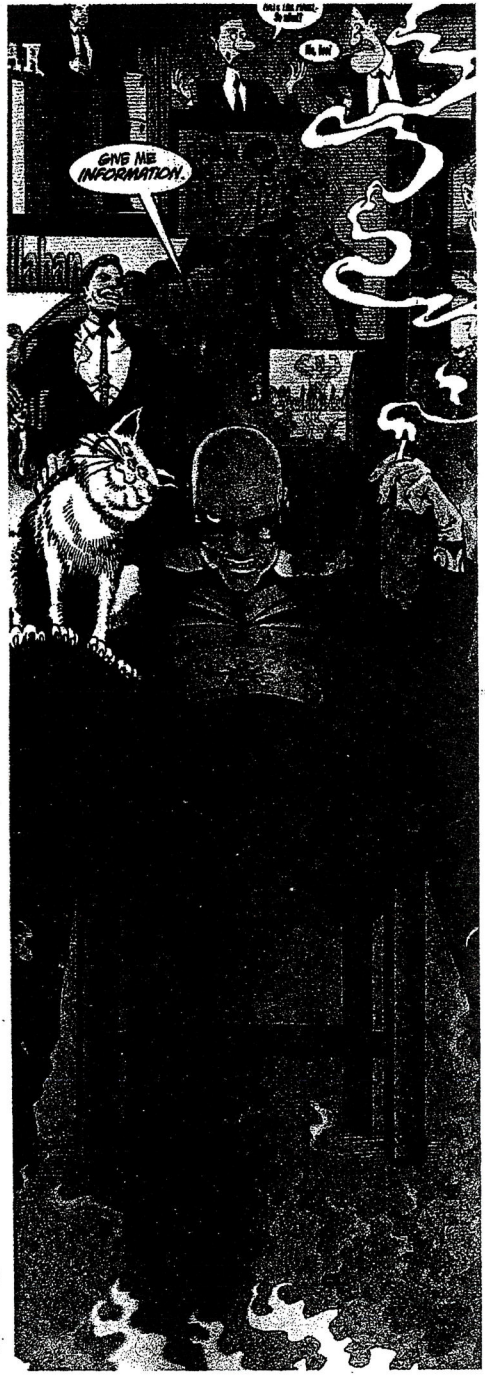
The show was also particularly memorable thanks to Mackaye's banter between nearly every song. He's a funny guy and in addition was willing to talk about the songs, which I like. He also encouraged crowd participation and sing-a-longs. Nearly all in the audience were into it, well except for Henry Rollins, standing side stage with his arms folded and serious, unchanging expression.

Vikram

Transmetropolitan (comics)

So what would today's world look like to someone from 200 years ago? 'The City' of Transmet is perverted, ridiculous and obscene with occasional moments of unbelievable and inspiring beauty - think Neuromancer meets Hunter S. Thompson. The technology in The City is incredibly advanced but the social problems of the society remain essentially unchanged from our own world (Public seating turn red hot at night in wealthy areas so homeless people don't sleep there for example). The comic is unavoidably political, and although I don't think all its messages are clear, it is very clear on one thing: never trust anyone who wants power over you. Their desire to want to run your life and organise the multitude is filthy and despicable and deserving of our uninhibited wrath. The protagonist Spider Jerusalem, a journalist who believes in analysis and truth and violence, delivers this wrath to the power hungry, the exploitative and also to the people who stand by idly to the inequalities of the city. Technology is portrayed not as a saviour to humanity nor as an evil on the face of the planet; it is used as a tool for power and also in the struggle against it. The comic has moments of intense humanity where we feel that its inhabitants could be us or any number of people we know; it is these elements that give it a sense of realism and political importance. Charming, funny, intelligent and grotesque; I love it.

AngryNerd



Mutiny

In our last issue of the Mutiny year:

4 – News from Redfern, Copenhagen, Newcastle & the Sydney protests against Dick Cheney

8 – Revolting little grrl tells gay nationalists to fuck off & take their pink Australian flags & assimilationist politics with them.

10 – The Mutiny collective writes about military intervention, "boomerang aid" & other examples of Australian imperialism in the Pacific.

13 – Angry Nerd is sick of hearing his friends talk about how bad 'Communist' propaganda is... what's wrong with a critique of our own propaganda?

14 – Reviews of Mountain of Light, The Evens & TransMetropolitan.